

# THE AMERICAN JOURNAL OF HOMŒOPATHY.

"The agitation of thought is the beginning of Truth."

VOL. 7.

NEW-YORK, MAY, 1852.

NO. 1.

S. R. KIRBY, M. D., EDITOR.

## OBSERVATIONS ON THE THREE CURRENT METHODS OF TREAT- MENT.

BY S. HAHNEMANN.

### TREATMENT OF THE CAUSE.

#### *Treatment founded on the internal essence of the disease.*

In a practically useful point of view we may divide diseases in general into two classes; diseases having a visible, simply material cause, and diseases having an immaterial dynamic cause.

The first class, the diseases having an obvious, simple, material cause, such as a splinter stuck in the finger, a stone swallowed, a concretion in the biliary ducts or the bladder, an accumulation of plum-stones in the cæcum, an acrid acid in the stomach, a fragment of the skull pressing on the brain, a too-prolonged frenum to the tongue, &c., are much less numerous than the diseases of the second class.

The indication for treatment is obvious. All are agreed that it consists in the removal of the material cause, be that mechanical, be it merely chemical, or a mixture of both. This generally suffices to effect a cure, provided no considerable destruction of the organ has occurred.

Its consideration does not concern us at present.

We shall occupy ourselves with the mode of curing the second class of diseases, the countless array of all other diseases properly so called of an acute, sub-acute, and chronic character, together with the numerous ailments, indispositions, and abnormal states, having an immaterial dynamic cause.

It is the natural tendency of the human mind to seek for the exciting causes of the phenomena he sees about him, and hence we see, that no sooner does a disease show itself, than every one occupies himself with attributing it to some source, that which seems to him to be the most likely one. But we should be greatly mistaken if, from this irresistible propensity to seek a cause for an effect, we should infer a necessity for such knowledge in order to effect a cure.

For very few diseases of the latter class do we know the dynamic cause even by name, of none do we know the nature. Into the secrets of nature no created mind can penetrate. And yet as regards diseases, it is imagined that both can be known. The ordinary physician has this in common with the generality of people, that he imagines he can assign an exciting cause for every perceptible alteration in the health, and those physicians who were apparently the wisest, imagined that they could penetrate even to the internal essence of diseases, and that they were thereby enabled to cure them.

Owing to the very nature of the thing, it is impossible that the essential nature of most of the dynamic causes derived from without can ever be ascertained.

How much have not some attempted to demonstrate to us respecting the influence of the seasons and of the various states of the weather, as exciting causes of diseases! We were told of the variations in the thermometer and barometer, the various winds, and the alternations of moisture and dryness of the atmosphere for a whole year, or at least for several months, before the occurrence of an epidemic, and the murderous disease was attributed, quite off-hand and without much consideration, to the weather that prevailed during all that long period, just as if the disease could be derived from the state of the weather, or as if they bore the relation to one another of cause and effect. But granting that there was something in this, at least in the variations of the seasons, as the cause, or at least partly the cause of particular kinds of diseases, how little comfort can the physician derive from these unalterable accompaniments of the world's course, how little assistance do they render him in proving the indications from which he can bid defiance to the epidemic actually prevailing! Were the season of the year and the previous state of the weather really the cause of the prevailing distemper, it would avail him little or nothing to know this, seeing that from this cause the specific remedy for the pestilence cannot be deduced, cannot be decyphered.

Fright, fear, horror, anger, vexation, a chill, &c., are impressions that do not present themselves in a concrete form, that cannot be subjected to physical investigation.

How and to what extent these impressions

derange the human system, what especial kind of disease they produce in it, is so entirely unknown to us, that we obtain not the slightest hint for the treatment of the diseases they give rise to, by being informed of the names of their probable source—fright, fear, vexation, anger, &c. The most abstract investigation into the metaphysical nature of fright affords the physician no instruction relative to the proper treatment of its effects, never expresses the name of the appropriate remedy of the acute symptoms arising from fright—the name of *opium*. This is not the place to indicate the shorter, more natural way by which this remedy has been discovered for these accidents.

It is very easy to say, that we may attribute itch to the itch miasm, the venereal disease to the venereal miasm, variola to the variolous miasm, ague to the marsh miasm. By pronouncing these names not the slightest advance is made to obtaining a more accurate knowledge of these diseases, nor yet to their appropriate treatment. The morbidic miasms are as thoroughly unknown to us as regards their internal nature, as the diseases themselves they produce. Their essential nature is quite beyond the reach of our senses, and their true remedies will never be learned from what the schools can teach us regarding their exciting causes. All that has been discovered relative to their remedies has been discovered by mere accident, by unpremeditated experience. But the way to seek for them purposely and to find them will never be deducible from aught we can ascertain respecting the internal cause of the disease.

What amount of knowledge respecting the cause and essential nature of *endemic* diseases would suffice to reveal to us their true remedies? For us weak mortals there will ever remain an impassable gulf betwixt such a fancied knowledge and the remedy. Reason will never discover a logical connexion betwixt the two! Were even a God to enlighten us in regard to the invisible alterations produced in the interior of the minutest portions of our body by the miasm of that most tedious, periodical endemic disease that prevails in a portion of Lunenburg and Brunswick—the *water-kulk* (water-colic) as it is termed, which the eye of the practised anatomist cannot discover, and were our mind, that is cognisant only of sensuous impressions, capable of understanding such transcendental instruction, this intuitive knowledge would never guide us to the discovery of the only specific and infallible remedy—the *veratrum album*. But this is not the place to show the shorter, more natural way in which the remedy for this disease may be sought and found.

Neither the name of goitre, nor its probable cause (a residence in mountain valleys) whispers to our mind the name of its remedy, which was revealed by mere accident—the burnt sponge.

*Why then should we falsely and proudly pretend that we can cure diseases from our knowledge of their dynamic causes?*

For the accidents and diseases produced by commercial and pharmaceutical poisons the appropriate remedies have partially been discovered, but it was neither speculative investigation into the internal nature of these diseases nor physico-chemical analysis of their cause—the poisons—that taught us these specific antidotes, but a much shorter procedure, and one much more consonant with nature. It is not very long since these hurtful substances were attempted to be removed, often with very unhappy results, by emetics, diluent drinks or purgatives, as if they oppressed the stomach and bowels in a merely mechanical manner. Now, we know how to combat many of them like morbidic causes of the second class, of dynamic nature, by their appropriate antidotes. They effect an alteration of the whole system in a peculiar, to us unknown manner, and their effects can never be cured like mere local mechanical irritations, as was formerly imagined.

Others went much more learnedly to work, and divided them, in an entirely apodictic manner, just as though they had been inspired thereto by a God, into acids, narcotics, narcotico-acids, &c., and agreeably to this arbitrary classification, dictated their remedies in an equally arbitrary manner;—*a true picture of the mode of procedure of the schools, classifying natural diseases, and assigning the remedies for them!* Arbitrariness, concealed arbitrariness, and self-satisfied pride!

Thus belladonna and nux vomica were, with arbitrary despotism, ranked among the narcotic poisons, and the vegetable acids, lemon juice and vinegar, were cavalierly appointed their antidotes. Unfortunately for them, their assumed omniscience could here be put to an infallible test, and their error detected in the very act. It was proved that vegetable acids were the very substances that most aggravated the symptoms. *And so it will usually be found, that the very opposite of what they assert is often the truth.*

*Sed saeculorum commenta delet dies.*

It never could have entered into the imagination of this church beyond whose pale there is no salvation, to assign opium as the antidote of the one, camphor as that of the other of these powerful substances, as experience has shewn to be the case.

But they were not content with dragging in as it were by the ears, or inventing external causes for diseases, or with arbitrarily attributing to them some peculiar nature, and, I cannot say searching for (for one can only search for a thing when there are well-grounded traces and indications of its existence), but rather imagining and inventing remedies directed against this supposed nature.

They went still more learnedly to work, and concocted in their brains all sorts of *internal causes* of diseases.

The ambitious notion that they were capable of referring most diseases to one or a couple of internal causes, now became the origin of the many sects among physicians, each successive one of which was more fantastic than its predecessor.

One of these, and that not the worst, expressed the in some degree special life and the peculiarities and particular actions of each individual organ, by the figurative name of an *Archæus*, a kind of particular spirit of this or that part, and imagined that when this or that part suffered they required to soothe its particular *Archæus*, and give its thoughts another direction. It appears to me that they meant to make a confession of the incomprehensibility of all the phenomena of disease, and a confession of their inability to satisfy the requirements of these supernatural things.

Others thought to persuade us that a predominance of acid was the proximate cause of all diseases, and they prescribed nothing but alkalis. An attempt to ally itself with them was made by the old sect, which referred all kinds of acute diseases, especially the epidemic maladies, to a common poison which they contended often developed itself in the interior of the body, and sought for the antidote of this poison, which they believed to be the general excitant of most diseases, in absorbent alkaline earths, but especially in the stony concretions found in the stomach of an antelope (bezoar) and in the most heating spices mixed with opium (mithridate, theriac, philonium, &c.). Their abuse of the earthy powders has extended down to modern times, and their evil demon, the empirical universal abuse of opium, has now possessed some sects of the present time, who have thought of other reasons for their misapplication of this remedy for special cases as a positively universal remedy.

C. L. Hoffmann imagined that he had an equal right to set forth as a universal truth his own particular notion that almost all diseases arose from a kind of putridity, and were to be cured with remedies which his school denominates antiseptics.

No one will question his right any more than they will that of the other leaders of sects, who perceived in diseases nothing but acidities in the blood; demonstrated these for our edification by far fetched, scholastic arguments, and in an off-hand manner at once invented the remedies for the black bile, for the psoric, arthritic, scrofulous, rachitic, muriatic and God knows what other kinds of imaginary acidities, until the moderns, unmindful of the *medio tutissimus*, founded a religion equally exaggerated in the opposite direction, in which the fluids were entirely banished from the list of morbid causes, and the production of disease was attributed to the solids alone.

In this way the poor diseases were ascribed now by this pig-headed fellow and now by that, at one time to this, at another to that cause. All this time they remained in quiet

possession, and never suffered themselves to be disturbed.

Let it not be supposed that on the whole more diseases were cured by one sect than by another. To excogitate causes of diseases, speculative modes of their production, and to found systems thereon, were what was aimed at; but not to cure them. The former undertaking exalts the artist much nearer the stars than the latter, and thus diseases remained just as before, uncured, except such of them as would get as well of their own accord, that is, under any arbitrary treatment whatsoever.

The doctrine of bad humours long enchained mankind, the dominion of acidities and perverted juices long prevailed. But as the specific anti-acidity remedies could not so readily be found out, the whole joke usually and principally consisted in producing evacuations. With the exception of a few empirical drinks and several kinds of mineral waters prescribed at haphazard, which the humoral physician commanded to enter the blood, to sweeten it, to correct it, and to expel by sweat and urine the impure parts of it separated from the good portion as if by magic, the principal manœuvre of the humoral school consisted in the evacuation of the bad blood (bleeding mania) and in the expulsion of the impure fluids by the mouth and anus (stercoralism, saburralism).

How? did they pretend to let out the impure blood only? What magician's hand could separate, as through a sieve, the depraved from the good blood within the blood-vessels, so that only the bad would be drawn off and the good remain? What head is so rudely organised as to believe that they could effect this? Sufficient for them that streams of blood were spilt, of that vital fluid for which even Moses shewed so much respect, and that justly.

The more refined humoralists, in addition to the impurities in the blood, alleged besides the existence of a pretended, almost universal plethora, as an excuse for their frightful, merciless blood-lettings; they also gave out that these acted derivatively, depressed the tone, and ascribed many other subtle scientific effects to them. They acted, as we see, like other sects, quite arbitrarily, but obviously with an endeavour (not indeed to cure, that would be vulgar, no!) to give to their arbitrary procedures the highest possible colouring of rationality.

Reasons equally excellent, aims equally sage, had the humoral-saburral physicians for their innumerable emetics and their strong and mild purgatives. "Consider the quantity of impurities that are thereby purged from the blood, only look at the contents of the chamber utensil! When all that has been removed, then the body will be purified from all bad humours. Consider, moreover, what a quantity of impurities must daily remain and collect in the body from the food and drink we



take in;—it must be purged away, and that repeatedly, if we do not wish the patient to die. Observe also how most patients complain of tense or at all events painful abdomen, or at least of unnaturally shaped hypochondria, furred tongue and bad taste; who can fail to perceive from these signs that the germs of all fevers; the actual cause of all diseases, lie in the impurities of the first passages? Yes, we must certainly purge, and that frequently and strongly, in order to bring away the material cause of the disease. The excellence of our method is shewn by this, that we are in high estimation as skilful physicians. The patient feels that he gets a good equivalent for his money, he perceives how the medicine acts on his body, and he sees with his own eyes the impurities that are expelled from him! Who can deny that all this speaks to the convictions of the people, who can doubt that the church alone holds the true faith?"

"I cannot quite agree with you, brother," says another branch of the saburral school, "when you ascribe all diseases to the bile. I maintain that they all depend upon the phlegm in the first passages. The phlegm must be energetically cut into, diligently dissolved; the phlegm, I say, must be properly purged away, in order to extirpate the disease by the roots. All your bilious and putrid fevers are masked pituitous fevers, all conceivable diseases now-a-days depend upon phlegm, and if patients treated according to our method are long in recovering, we yet can boast of our system that it is radical and lucrative."

Thus would Blennophilos (in the style of his whole art) descant still more discursively upon the advantages of his system, whilst Eucyholos, greatly displeased at hearing the bile denied to be the universal cause of diseases, could not refrain from making an equally vigorous speech in defence of bile, which demands a general employment of emetics and purgatives. "Bile, bile must be expelled," was the conclusion of his philippic, "diligently and universally, upwards and downwards must it be expelled, for it is the originating cause of all diseases!"

Accordingly the poor world was for more than half a century properly cleared out upwards and downwards, so that any one must have thought that it was thoroughly cleansed of all impurities. All a mistake, said Kämpf they are not nearly enough dissolved and purged, at least they have not had half enough of the only efficacious process from below. The source of all diseases has been sought for in an entirely wrong place. Whence proceed the many hundreds of hypochondriacal and hysterical nervous diseases, the hitherto mysterious chronic diseases of the better classes, whence all the pulmonary, hepatic, splenic, cutaneous and cephalic diseases, and I may say all other diseases, whence do they all proceed if not from infarctus and lodgments in the abdomen? By means of solvent clysters in hundreds must these be dissolved and

purged away if we wish to avert death. Heavens! how purblind the world has been not to have discovered before now, this the only possible remedy for the only possible cause of all diseases! And verily, there could scarcely be a more lucrative method for the practitioner; by no other could he so beautifully get over the difficulties of his indications as by this, by which, without requiring to give any further reason, holding up the fearful talisman of infarctus in order to work uncontrolled in the dark, beyond the ken of the common sense of the uninitiated, and with the hocus-pocus of several hundred clysters (composed of a number of unintelligible ingredients) he could—how wonderful!—bring bodily to light the dreaded infarctus in all its hideous deformity. Making omelettes in a hat is child's play to this.

If, sighed Tyro, I only knew all the external signs by which lodgments could be diagnosed in any human being, if I only knew what infarctus really is, what part of the intestines (of so many, of almost all persons!) is constituted so torpid, as to harbour in such an imperceptible manner these Protean masses, and what causes their greyish colours, their various shapes, consistences, and odours, as they are to be found arranged in a tabular form in Kämpf's work! The difficulties of the subject make me quite ill! since there are no sure external signs of their existence, who can tell whether some such horrors do not lurk in my own entrails!

Grieve not, dear Tyro! that your five senses are inadequate to enable you to discover all this. The game of infarctus and infarctus-clysters is already played out. It was only a financial manoeuvre, if it was not a pious self-deception of the inventor. By a succession of clysters we may make the bowels of even the healthiest peasant into an organ for the production of unnatural faeces, of masses of mucus of every variety of form and colour.

Other modern visionaries attributed almost all diseases they could not cure to a step-sister of the infarctus, I mean to obstruction in the minutest vessels of the abdomen. They have not mentioned any signs by which this may *with certainty* be recognised. Here, therefore, was another subject of panic terror for the poor easily frightened patients, another rich draught of fish in the dark! But be comforted! They immediately discovered in their nightcap the most effectual remedies for it. The vast number of mineral waters and baths that still continue daily to gush forth from the bosom of the earth to the great advantage of the presiding physicians of each watering-place, which, like the waters of Bethesda, are good (we know not how) for all conceivable maladies, must consequently be also capable of clearing away the obstructions of the finest vessels of the abdomen and of the mesenteric glands—*id quod erat demonstrandum*. Moreover, the saponaria, the taraxa-

cum, the antimonial medicines, especially the antimonial soaps, invented in defiance of all chemistry, as they become spoilt in an hour, soap itself, ox-gall, the triticeum repens, and above all, ye, our more than harrow and plough, noble *neutral salts*, known to us at least by name! What can resist your solvent powers!

Bravely spoken!

But have you ever witnessed, whether and how they perform this solvent action? What divine revelation has pointed them out to you as solvent remedies, since experience teaches nothing thereof to our senses, can shew no proofs of it—since all is hidden from our view? Are you convinced of the existence of your imaginary obstructions? Are you aware that Sömmering found the enlarged glands, which you consider obstructed, actually the most pervious to injections of mercury? Do you know that when you successfully employed muriate of baryta, or muriate of lime in some cases of scrofulous disease, you did not dissolve, as you fondly dreamt, but only separated the saccharine acid in them, discovered by Fischer, which was the cause of the tumefaction in the glands? Where, now, are your obstructions? Of what value are your solvent remedies, seeing that there is nothing to dissolve?

(To be continued.)

#### SUGGESTIONS TO THE HOMŒOPATHIC SCHOOL.

We now enter upon the editorial labor of the seventh year of this Journal. The doctrine we have advocated has been approved by those of our colleagues whose judgment, learning, experience and integrity not only command our respect, but also that of the people among whom they reside. In the main our course has been commended by those competent to judge of the matter. Being thus encouraged it is our purpose to be more diligent, and make the American Journal of Homœopathy still more worthy the consideration of those who believe the immutable principles developed by the immortal Hahnemann. We announce at the very outset of this seventh volume, that we shall continue to the utmost of our ability to advocate Homœopathy as taught by the great master, and show less favor than we have ever yet done to mongrelism, eclecticism and allopathy.

Hahnemannian Homœopathy, which by the by is the only Homœopathy yet promulgated, although much is propagated in her name which is in fact but Allopathy, has never disappointed our reasonable expectations, and we will answer for it, nor those of any other

practitioner. We avow most distinctly that we shall not cease to advocate the "*small doses*," the attenuated drugs, from the 3d to the 30th, and higher.

The evidence of the efficacy of these attenuations is too convincing to leave a doubt in our mind that they are the most safe and certain in the cure of diseases. Our colleagues will pardon us, we know, for we have avoided heretofore speaking of our own practice in the columns of this Journal, but for this once we will say, that for years past we have rarely employed drugs in the treatment of diseases in less than the 30th attenuations, and we do know that (we speak it for the honor of Homœopathy) our success has exceeded that practice in our neighborhood in which the mother-tinctures and low attenuations were relied on. We shall of course have occasion again and again to refer to the subject of doses, and will not extend our remarks in this article.

With the means at our command, we have had an eye to the practice of Physicians of our School in this country, and we are happy in being able to state that genuine homœopathic practice is gradually working its way among practitioners, and as a consequence among the people. We are also able to state, that in numerous instances, where practitioners like a barber undertook to shave both sides, that is, practice Homœopathy and Allopathy as customers might designate, the practice itself was unsuccessful, and of course failed to secure the confidence of the people, and was treated by them with not only neglect but contempt.

We shall continue to urge the study of Hahnemann's Organon of homœopathic medicine—a work not yet thoroughly understood; and the same may be said of his work on chronic diseases.

We believe the period is at hand when it will be found politic, nay more, absolutely necessary, for a line of distinction to be drawn between those who practice in all cases pure Homœopathy and those who do not. In our humble opinion it cannot be otherwise than pernicious for genuine Homœopaths to mix themselves before the public with those who are not. We cannot reconcile it with discretion, nor with wisdom, nor with honesty, for those who, after mature reflection and experience, are thoroughly convinced that the

doctrine and practice of Hahnemann are true, to give countenance in any way to mongrelism and eclectism, which are allopathic. Our course in this respect seems to us perfectly consistent with a true spirit of liberality. It deprives no man of his just rights. It places every man before the public in his real professional character. It should not cause any unholy feeling among practitioners personally. It leaves every man free to follow the convictions of his own mind, and advocate and practice what he believes to be true; and it protects the public from imposition. The sum of the whole matter is this, we think the period has arrived when pure homœopaths should be careful not to place themselves in such relations as will, to the public, endorse mongrels, eclectics and allopaths as genuine homœopathic practitioners.

Now, if such practitioners are honest and wise, and sufficiently intelligent to be actuated by a love of truth in the science and art of medicine, they cannot object to these views, but on the contrary approve them. For, if they hold the truth in medicine, genuine homœopaths do not; and therefore the latter are but an unprofitable incumbrance to the former: and *vice versa*. Hence a separation is desirable for both. We shall not apologise for this bold declaration of our views.

We see no necessity in this day for pure homœopaths to adopt a policy inconsistent with their principles; they have fixed principles upon which they can rely, and the only true policy for them is, to strictly adhere to those principles in all circumstances. We contend, that to the present time, no one understands Homœopathy as well as did Hahnemann, and probably for years to come his *Organon* and his *Materia Medica Pura* must be the acknowledged standards of the homœopathic school. He has given to the world a complete system, made up of principles that are immutable. The homœopathic school can and ought to claim that she is constituted by a complete science for the art of healing. Now what we contend for is, that in the art of healing there should be the most strict observance of those established laws of nature which constitute the science of medicine as promulgated by Hahnemann. In this way, and in this way only, can the art of healing be improved.

How is it possible for any one who doubts

the principles which constitute the science of medicine, to habitually make those principles a guide in his practice? It may be possible, yet we think it rarely the case. We assert for a fact, capable of being established as much so as its nature admits of, that the pure homœopaths are the only practitioners who are habitually guided by fixed principles in the treatment of diseases. They never rely upon experience apart from the law; if they do, they are out at sea without a rudder or a compass, and are carried about by every wind of doctrine. Thus it is with mongrels, and with eclectics, and with allopaths.

In one thing the Allopathic School is consistent. It seeks to separate itself from the Homœopathic, in its societies and associations. This to our mind is reasonable, and there should be no complaining of the course of that school in this respect. We look upon that school as honest in its purposes; for no one doubts but men sincerely sustain error. So it is with allopaths, and they believe it to be their duty to exclude homœopaths from their communion, who they think hold pernicious doctrines.

It is the custom of the times, and for aught we know always has been so, for those who agree in certain principles on any subject to associate together, and if any member habitually does anything inconsistent with the admitted principles by which the association is united, he voluntarily withdraws, or he is expelled, or he loses caste among his fellows. This course of conduct among men is so natural in every man's views and feelings, that it exists even in the loosened organizations of political parties. Therefore, so far as our own views and feelings govern us, we are for union of form, as it is already in fact, of pure homœopaths in a way that shall by precept and example exhibit to the world that the science of medicine is complete, and that the art of medicine is not that uncertain guess-work that many now suppose. Our readers will now we trust understand our position, which is the same we have tried to hold from the commencement of this Journal.

Dr. Kirby has removed to No. 72 Tenth Street, one door east of Fifth Avenue. All communications relating to the business of this Journal may be directed as above, or to Messrs. Angell, Engel & Hewitt, Publishers, No. 1 Spruce Street.

# SHORT ABSTRACT OF A FEW OF THE CASES TREATED AT THE NEW-YORK HOMŒOPATHIC DISPENSARY.

Dr. BOLLES. 1. *Mrs. D.*, æt. 47. Chronic constipation, seybule, with pain and straining. *Nux* 6, *Sulph.* 30. Bowels regular while taking the medicine.

2. *James C.*, æt. 3. Dry cough, more or less, all winter. *Phos.* 30. In a week, cough almost gone.

3. *Mrs. C.* Pain in back for seven months, scanty urine and dropsy of feet. *Colch.* 3, *Iod. Pot.* 1. Urine increased and dropsy disappeared in a week. *Ledum* 30. Pain in back ceased in a week more.

4. *Miss Mary P.* Salt rheum in face for more than a year. *Rhus* 30. Improvement in a week; almost well in two months.

5. *Mrs. Mary P.*, æt. 44. Pain in stomach and dyspepsia for two years, with bloating of face. *Ars.* and *Cham.*, *Nux* 6, *Rhus* 24. Was perfectly well in two weeks, and remained so, at last accounts, three months after.

6. *Hannah D.*, æt. 45. Painful diarrhœa for a week. *Phos.* 30, *Secal.* 30. Ceased immediately on taking medicine.

7. *Miss D.* Suppression of menses for a year. *Kreosot* 30. Menses re-appeared after three doses.

8. *Bridget C.* Permanent swelling and dropsy of feet, after being frozen. *Agaricus* 3. Almost well in two weeks.

9. *Mary M.* Inflammation of breast for a week, with swelling of glands of arm-pit. *Bry.* 3, *Merc.* 3. Well in two weeks.

10. *Catharine G.*, æt. 36. Chronic headache, with burning on top of head; dizziness, heat and redness of face. *Bell.* 30, *Carb-v.* 30, relieved her from May 8 to August 28.

11. *Mrs. B.* Chronic rheumatism, of four years' standing. *Ledum* 30 and *Merc-v.* 3 produced marked relief from July 3d to October 2d.

12. *Mrs. Catharine R.* Chronic headache for years on left side of face and head, after salivation for cholera in 1832. *Nitr-ac.* 3 relieved from July 24 to December 11 and after.

13. *Wm. D.*, æt. 15. Rheumatism for three days; had a similar attack two years ago, that, under allopathic treatment, confined him to the house for six weeks. Well in a week.

14. *Patrick H.*, æt. 3½ years. Ill for five weeks with daily paroxysms of fever, at noon, consisting of heat followed by warm perspiration. *Acon.* 3, *Ars.* 3. No fever after first day of taking the medicine.

Dr. KIRBY. 15. *John McE.*, æt. 44. Costiveness; goes four, five or seven days. *Nux* 30, without benefit—then *Opium* 3. Reported himself regular for four weeks, during which he used it.

16. *Sarah J.*, æt. 22. Expectoration of blood and thick yellow phlegm, fever and night sweats, hacking cough. *Phos.* 30. Was nearly well in three weeks.

17. *Mary O.*, æt. 33. Burning in stomach, pain after eating, waterbrash and costiveness, pain in region of womb, with yellow leucorrhœa. *Nux* 30, and *Bell.* 30. Three weeks after, the majority of symptoms were removed.

18. *Chester S.*, æt. 43. Dysentery, with ten or fifteen bloody passages per day. *Merc-v.* 3. Nine days after, reported he had only a little soreness in lower bowel, with a passage from bowels only every two or three days.

19. *John C.*, æt. 68. Dyspeptic for two years, bitter eructations and heart-burn. *Arsen.* and *Nux.* In three weeks reported himself cured.

Dr. STEWART. 20. *Catharine Jane V.*, æt. 10. St. Vitus' dance, for three years under old school treatment. Treated unsuccessfully at this dispensary for four months, when left arm became partially paralysed. *Plumb-acet.* 1. with almost immediate relief; in three weeks was better than for three years, slight returns of the disease being readily relieved by same remedy, and remained well, according to last report, nine months after.

21. *Josephine H.*, æt. 22. Profuse menstruation, lasting nine or ten days. *Sabina* 3. In three months, menstruation lasted only two or three days instead of eight or nine.

22. *Alice S.*, æt. 13. Chronic eczema, or salt rheum of ears and face for eight years. *Merc-corrosiv.* 3. Almost well in seven weeks.

23. *Marcus S.*, brother of above, æt. 3. Same disease for one month; almost well in three weeks, under same treatment.

24. *Mary M.*, æt. 7. Eight or ten pustules upon the eye; severe acute eczema or salt rheum of ears and nose; one pustule opened into anterior chamber of eye, with effusion of blood and matter into eye. *Ars* 1, *Bellad.* 1, *Baryta-mur.* 1, *Tart-emet.* 1. In two months was much improved. In three months all active disease had subsided, but eyes were very dim from specks and scars. In five months there was only very slight dimness left. In six months eye perfectly clean and well, without any external application whatever.

Dr. CURTIS. 25. *Barney McE.*, æt. 13. Catarrh of chest of two years' duration; cough from exercise, cold air, talking, laughing; morning paroxysms of cough which sometimes last an hour, but little expectoration. *Phos.* 3. In two weeks cough all gone, but some difficulty of breathing remaining.

26. *Elizabeth W.*, æt. 32. Indolent varicose ulcers of both legs, much improved by *Lycopod* 3.

Dr. PETERS. 27. *Mary A.*, æt. 43. Frequent and profuse menstruation, never goes over three weeks, often only two, and lasts at least eight days, profusely. *Sabina* 3. Next period menses not so profuse and two days' shorter continuance. Three months after, reported that menstruation lessened each period, and lasted only four days, and not so profusely.

28. *Helena K.*, æt. 24. Menses suppressed for five months, with frequent diarrhœa.



*Puls. 3, Verat 3.* During next week had no diarrhœa; menses returned; afterwards had returns of diarrhœa but remained regular.

29. *John H.* Constipation. *Nux 3.* Next week reported that bowels had been moved twice a day, which was quite unusual; week after, that bowels were much more regular than they had been for some time. Afterwards had bleeding piles. *Aloes 3,* in two weeks piles almost gone.

30. *Eliza K.,* æt. 68. Costive for thirty years, and pain in side for six months. *Nux* and *Bryon* without benefit; *Plumb-acet. 3.* A month after, reported that she had been better for a long time; pain in the side better; bowels more regular than for several years. Repeat *Plumb-acet.* In another month reported costiveness as still much better. An attack of drowsiness and return of costiveness relieved by *Op. 3.*

31. *Eliza M.,* æt. 40. Chronic costiveness; goes three and four days. *Plumb-acet.* Next week much better and remained so for three weeks more.

32. *Ann G.,* æt. 24. Diarrhœa for a month; latterly, dysentery with straining every ten or fifteen minutes, passing blood and slime. *Mercorr. 2, Arsen. 2.* Next visit reported dysentery gone, but slight diarrhœa remaining.

33. *Susan K.,* æt. 43. Liver complaint and jaundice for nine months; headache, sleeplessness, nausea, white stools, urine thick and dark like beef's gall. *Cuprum-acet. 1.* In two weeks reported her passages as bilious, yellow and brown, for first time in nine months. In a month well.

34. *Jane J.,* æt. 20. Obstinate constipation, often goes a week without relief. *Plumb-acet. 1,* without benefit. *Nux. 3.* Next visit reported bowels regular, rather loose.

DR. BARTLETT. 35. *Michael F.,* æt. 50. Partial blindness for three years, dyspeptic, acid stomach, constipation. *Sulph. 3, Hepar-sulph. 1.* In two months reported that constipation and acidity had been and were still relieved. *Bellad.* every third morning. In a month more, reported that dyspepsia was relieved, and eyes also.

36. *Laura W.,* æt. 14. Enlargement and palpitation of heart; was thirteen weeks under treatment, improving all the time under *Spigelia 1* and *Bry. 3.*

37. *Isabella McC.,* æt. 35. Dyspepsia, with nausea and constipation. *Sulph.* and *Nux.* Cured in three weeks.

38. *Mary McJ.,* æt. 50. Sick seven weeks; frequent desire to pass water, scanty discharge of urine, pain in back, acrid urine, smarting badly, mouth dry, thirst. *Canth. 3, Nux 3.* In a week was so greatly improved as to be almost well.

39. *Margaret W.,* æt. 41. Neuralgia from carious teeth. *Mezereum* and *Spigelia,* with much relief.

40. *Ann L. S.,* sick a year; distress after eating, vomiting of food, pain in stomach and

bowels, frequent cold chills and paleness, followed by flushes of heat and great redness of face. In two weeks vomiting was cured, and pain in stomach relieved.

DR. FULIGH. 41. *Mary S.,* æt. 30. Pain in back and head, vomiting and constipation. *Nux.* and *Ipec.* In two weeks much improved and bowels quite regular.

42. *Jane K.,* æt. 50. Change of life, headache, chills, flushes of heat, &c. *Puls. 3.* Remained much better for three weeks. Slight returns, relieved by same remedy.

43. *Hannah B.,* æt. 28. Scrofulous swellings and ulcers for several years, suppressed menstruation. Under *Ferr., Calc., Silic.,* and *Iod.* Was almost well in six months.

44. *Hugh G.,* æt. 5. Dropsy of the belly after an attack of measles. *Ars.* Almost well in fourteen days.

DR. ALLEN. 45. *Mary D.* Dyspepsia from childhood, costiveness, &c. Under *Nux* and *Sulph.* Bowels became regular.

46. *Mary D.,* æt. 25. Fever and ague from February to August 5th, before she came under homœopathic treatment. *Nux* and *Ars.* Improved the first week, was cured in the second week.

47. *William B.,* æt. 64. Pain in the right side for two years, difficult breathing, cough, with thick white expectoration and obstinate constipation. *Nux 6, Sulph. 4,* and *Plumb-acet.* Almost well in nine weeks.

48. *Thomas B.* Chronic discharge from ear. *Puls. 6, Merc. 6, Calc., Sulph., Silic.* and *Hepar.* Almost well in four weeks.

MR. REISIG. 49. *John M.,* æt. 14. Scrofulous ulcers and enlarged glands of neck. *Calc-c.* Almost well in three weeks.

50. *Alfred S.,* æt. 3½. Rickets. *Calc-c.* Almost cured in ten months.

51. *John M.,* æt. 8. Angular projection of spine; much relieved by *Calc., China Hepar., Rhus,* and *Asafetida,* in three months.

52. *Sarah R.,* æt. 56. Dyspepsia, pain, vomiting and constipation. *Nux.* Almost well in four months.

53. *Ellen S.,* æt. 2. Dysentery for four days. *Merc-solub. 2.* Well in less than a week.

The cases from the records of the New-York Homœopathic Dispensary reported above, are taken from a report of that Institution dated April 9th 1852, and ordered by the Trustees to be published. We shall make further extracts at a future time.

We understand that it is the intention of the Trustees of the New-York Homœopathic Dispensary, to establish a Homœopathic Hospital, in this city. If such an Institution could be organised in our city and regular clinical lectures delivered in it, it would command a large number of students of Homœopathy.



## A MEDICAL CONSULTATION.

Whatever may be said to the contrary, almost every one in his own opinion is a sort of a doctor. The people will and do judge physicians. They judge of modes of practice, and they judge also of what ought to be done in individual cases of sickness. "My daughter is very ill," said a fond mother, in a soliloquy, "and I am sure the Doctor is not doing enough for her, and unless he does more, I will dismiss him and get another. Only think of it, here Susan has been sick for five days of what the Doctor says is *Typhus Fever*, and I declare at this moment she is worse than she was two days ago, and seems to grow more and more stupid every hour, and a dose of medicine given to her only once in six hours. I can't stand it any longer, and I won't. The Doctor shall know my mind at his very next visit, and unless he changes his treatment of Susan, I will dismiss him." This is repeated to the whole family, and to the friends and neighbors who may chance to drop in; and then a general consultation is held and the Doctor is handled rather severely. One says "he's a fool," another "that he never had much of a reputation." Another, "she would not have him to prescribe for her dog." Another "heard her physician say he did not know much." Another urges, "send for my physician, he'll do something for Susan, I tell you. He says a disease should be cut short at once by powerful medicine, or it may gain such headway that it cannot be arrested. I advise you to send for him immediately, for not a moment is to be lost. I would not wait to formally dismiss your doctor, for my doctor, I know, is not friendly to him, and would not stand on ceremony, especially in such an urgent case." Just at this moment the Doctor enters, and at once perceives there is trouble brewing. Not a smile greets him, although he may have been in the family as medical adviser for years. Seeing that something is going wrong, among the relatives and friends of the sick, he sets to work to find out what it is. But before he utters a word, the feelings of the mother cannot be suppressed, and she says tartly: "Doctor, Susan is worse, much worse. Nothing you have given her has done her any good, and unless *something* is done, she cannot stand it much longer. The medicine you have given might have been just so much water, for it produces no effect whatever." "My dear madam,"

says the Doctor, "you don't know that; in fact you are quite mistaken. You should bear in mind that we have here a disease which is slow in its progress in comparison with many other diseases, and affects the entire system so profoundly that if violent means were employed, they would be injurious." "But, Doctor, we have been talking the matter over among ourselves, and we have come to the conclusion that, unless something is done to cut this fever short, Susan cannot live, and had you not come in at the time you did, I should have sent for Mrs. —'s doctor, who she says would put an end to the fever at once." "I see how it is, ladies," says the Doctor, "you have made up your minds to take the case into your own hands, but I must say, you have assumed a rather fearful responsibility." "Oh dear no!" they cry, "we do not take any responsibility." "To be plain with you," says one, not at all related to the family, "we think, Doctor, you do not understand Susan's disease; we don't think it *Typhus Fever* at all; why my Bob had that disease, and he was crazy, which is not the case with Susan, and my doctor said they were always crazy in *Typhus Fever*, and if he were here now, he would not say that it was that kind of fever; I don't believe she has fever at all, for her skin is cool. I think she has got a disease in the head, and if she was my daughter, I would have her doctored for that, but Mrs. — may do as she likes. Susan is her child, and I do not like to interfere in other people's business; but under these circumstances I cannot refrain from expressing my opinion, and my doctor has often said that I am almost as good a physician as himself, and every one knows he is the very best in the city." "Ladies, I do not like to say that you do not understand what you have been in consultation about, but nevertheless it is even so." "There now," said one who had not yet spoken, "there now, that's just like you doctors, you think we women know nothing about diseases and their cure. That is just like my doctor, who is a gruff old fellow, who will never listen to my advice when any one of my family is sick, because he says I know nothing about it. And I would never have him again, were it not for my silly husband, who thinks he is a good physician, but I don't; for I never knew him to approve of any medicine I ever gave to the children, just as if he knew everything and I nothing, although I am the

mother of five children, and each of them has been sick several times; therefore I ought to know something of sickness and how to cure it." The Doctor finding that his judges had decided the case, like a wise man quietly gives the necessary directions for his patient and retires, presuming that his last visit is made, and his responsibility in the case is at an end. A representation of the case is now made to the husband and father, who says, "Wife, do as you think best. If you desire it, I will send Doctor—a note dismissing him, and then send for Mrs.—doctor." This is agreed upon, and without delay accomplished. Thus a change in the medical attendant is effected, but in all likelihood the sick girl is now in the hands of an ignoramus. He approves of all the ladies say about the case, and he even permits the administration of some medicine suggested by one of them, who assures him that she has known it to cure a great many of the same disease, and it never fails, but in this case, "if it does no good, it can do no harm."

The above is a tolerably fair description of what often takes place, and much evil to the sick usually follows. Now, as it is a fact that the people will not cease to be judges of diseases and their treatment, we are of the opinion it is best to give them suitable instruction, that they may gratify their propensity in that respect with less danger to those most interested.

### SERPENT CHARMERS.

(From Dr. Kitto's Pictorial Family Bible.)

In general these serpent-charmers were and are distinct tribes of men in their several countries, professing the power they claim to be an inherent and natural function. The most famous serpent-charmers of antiquity were the *Psylli*, a people of *Cyrenaica*; and that theirs was believed to be a natural power appears from the story told by *Pliny*, that they were accustomed to try the legitimacy of their new-born children by exposing them to the most cruel and venomous serpents, who dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odour in their persons, which the serpents abhorred. *Lucan* says the same; and the passage in which that poet speaks of them affords a complete exposition of the ancient belief concerning the charming of serpents. He chiefly describes the measures which they took to protect the Roman camp. When the encampment was marked out, they marched around it chanting their charms, the

"mystic sound" of which chased the serpents far away. But not trusting entirely to this, they kept up fires, of different kinds of wood, beyond the furthest tents, the smell of which prevented the serpents from approaching. Thus the camp was protected during the night. But if any soldier, when abroad in the daytime, happened to be bitten, the *Psylli* exerted their powers to effect a cure. First they rubbed the wounded part around with saliva, to prevent, as they said, the poison from spreading while they essayed their arts to extract it.

Then sudden he begins the magic song,  
And rolls the numbers hasty o'er his tongue;  
Swift he runs on, nor pauses once for breath,  
To stop the progress of approaching death,  
He fears the cure might suffer by delay,  
And life be lost but for a moment's stay.

Thus oft, though deep within the veins it lies,  
By magic numbers chased, the mischief flies;  
But if it hear too slow—if still it stay,  
And scorn the potent charmer to obey,  
With forceful lips he fastens on the wound,  
Drains out and spits the venom to the ground.

*Pharsala*, ix. *Rowa*.

In this account we find the voice repeatedly mentioned, and it is to "the voice of the charmer" that the *Psalmist* refers. We may suppose that, as in the passage we have quoted, the charmers used a form of words a charm, or else chanted a song in some peculiar manner. So *Eusebius*, in mentioning that *Palestine* abounded in serpent charmers in his time, says that they usually employed a verbal charm. This is still one of the processes of the *Oriental* serpent-charmers. *Roberts* says that the following is considered in *India* the most potent form of words against serpents: "Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the *mon-goos*, the porcupine, and the kite in his circle is ready to take thee." The *Egyptian* serpent-charmers also employ vocal sounds and a form of words to draw the venomous creatures from their retreats. *Mr. Lane* says: "He assumes an air of mystery, strikes the walls with a short palmstick, whistles, makes a clucking noise with his tongue, and spits upon the ground; and generally says, 'I adjure ye, by God, if ye be above, or if ye be below, that ye come forth; I adjure ye by the most Great Name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!'" In these cases we may be sure that if any true effect were produced, it was by the sound of the voice, not by the form of words, which was doubtless addressed to other ears than those of serpents; and in the latter instance we may conclude the whistling and clucking to have been the most operative parts of the process.

But music is also much employed by the charmers of serpents. By means of pipes, flutes, whistles (calls), or small drums, they profess to attract them from their retreats, to subdue their ferocity, and (when the serpents are tame ones exhibited by themselves) to make them dance, and perform various motions regulated by the notes of the music. We see nothing difficult to believe in the statement

that serpents may be, as some other creatures are, influenced or attracted by music, or even the voice of man, properly regulated; or that the proper regulation of the music or the voice for the designated end may not have been discovered and rendered most effective, by men who for successive generations have given their sole attention to the subject. Indeed, it is perhaps capable of proof that music, even in common hands, has power over serpents. Sir William Jones believed so, although not on ocular evidence. Enumerating instances of the powerful effects of music upon animals, he says: "A learned native of this country (India) told me, that he had frequently seen the most venomous and malignant snakes leave their holes upon hearing notes from a flute, which, as he supposed, gave them peculiar delight."

As to their pretensions of being in their own persons insensible to the poison of serpents, we have never met with any satisfactory proof of it. Those which they exhibit, and by which they often allow themselves to be bitten, are confessedly deprived of all or most of their venomous power by the extraction of their poison-fangs. But nevertheless, we know ourselves and have read many authenticated instances of their fearless handling of very venomous serpents in their native state; and it is therefore our impression that they possess some knack in seizing and handling such serpents which prevents them from biting till their poison-fangs have been extracted. Their presence of mind and the possession of such a secret easily accounts for all the stories told on this point. But when they do happen to fail, and to receive a bite from the serpent, they die as others. They seem also to trust to the effect of their music in so diverting the attention of the serpents as to prevent them from attempting to exercise the fatal power they possess. In this also they sometimes fail. Roberts mentions an Indian serpent-charmer who came to a gentleman's house to exhibit his tame snake. He was told that there was a cobra di capello in a cage, and asked if he could charm it. "Oh, yes!" said the charmer, and the serpent was accordingly released from its cage. The man began his incantations and charms; but the reptile fastened upon his arm, and he was dead before night. This serpent "would not listen to the voice of the charmer."

We will now briefly specify the principal forms in which the serpent-charmers exercise the powers which they claim. As the houses in some parts of the East are much infested with serpents, the most profitable part of the charmer's business is to detect their retreat and draw them forth. They certainly discover where they are without ocular evidence, and make them come forth, either in the manner already described, or by the notes of a pipe. It is often said that the charmer introduces his tame serpents, and that they obey the accustomed call, and are exhibited in proof

of the triumph of the charmer's art. This may sometimes be the case; but instances are known in which there could not have been any collusion or contrivance; and, after the severest test and scrutiny, many have been obliged to rest in the conclusion that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking-places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who by the fascination of his voice allures the bird into his net. In the *Missionary Magazine* for March, 1837, a missionary to India (G Gogerly) states that some incredulous persons, after the most minute and careful precautions against artifice of any kind, sent a serpent-charmer into the garden. "The man began playing with his pipe, and proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra di capello put forth his hooded head, and the man fearlessly ran to the spot, seized it by the throat, and drew it forth. He then showed the poison-fangs, and beat them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest." From the statement of the precautions used on this occasion, for which we refer to the publication, this was a very fair trial. Does not his beating out the poison-fangs explain the Psalmist's meaning, "Break their teeth, O God, in their mouth?" This is usually done by the serpent-charmers, who then tame them, and use them in various exhibitions. These exhibitions are much the same everywhere. The most usual are thus described by Mr. Gogerly, in the paper above cited: "Taking out eight or ten different kinds they cast them on the ground. The animals immediately made off in different directions. The *sap-wallah* (charmer) then applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanter; they then turn towards the musician, and approaching him within two feet, raise their heads from the ground, and bending backward and forward, keep time with the tune. When he ceases playing, they drop their heads, and remain quiet on the ground." He adds, that there is another and inferior kind of serpent-charmers, who are Bengalese of the lowest caste. They do not use the pipe, but merely beat with their fingers a small drum which is held in the hand. Sometimes these men, sitting on the ground, hold the cover of a basket with one hand, and, with the other pull the tails of the serpents, and otherwise irritate them, until the animals become so infuriated that they dart forward and seize the naked arm of the *sap-wallah*, which he exposes for the purpose. They



sometimes allow their arms to be bitten in this manner till they are covered with blood."

Other serpent-charmers allow large serpents to twine around their bodies, as if merely to show their perfect tameness, and the impunity with which they are able.

"To dally with the crested worm,  
To stroke his azure neck, or to receive  
The lambent homage of his arrowy tongue."

Others, again, in this situation, allow themselves, when compressed in the serpent's folds, to be dreadfully wounded in many places (the poison-fangs, of course, being wanting), till when streaming with blood, tortured, swollen, and in a really dangerous condition, the coadjutor makes his appearance, and applies the pipe or whistle to his lips. The serpents listen to the music, gradually unloose their coils, and creep back to the cage from which they had been released at the commencement of the awful and cruel exhibition.

#### A FEW THOUGHTS ABOUT HOMŒOPATHIC PERIODICALS.

We had thought at the commencement of this our seventh volume to be for once silent on the subject of urging physicians of our school to sustain homœopathic periodicals. But we cannot, it is so important that we must speak, and plainly too. We cannot after repeated trials realise how a physician who believes in Homœopathy can rest satisfied in the absence from his table of any one periodical which advocates that system of medicine. There are probably in this country not less than three thousand in the medical profession who profess to practice Homœopathy, and most of these had their attention directed at first to this system, through the agency, perhaps, of some periodical in the hands of a layman who chanced to have a copy; and yet how few of these practitioners subscribe for a homœopathic journal? We do not believe that more than one-third of all homœopathic practitioners in this country subscribe for a periodical of our school. If our estimate is too low, raise it to one-half, and then we urge that such a state of things ought not to exist.

From hundreds of letters received during the last six years from physicians who have heretofore subscribed for this journal, we should judge that nearly all of them take the other periodicals similar to this, published in our country. Now as we have on our list the names of much less than one-third of the estimated whole number of homœopathic practitioners, we infer, perhaps not fairly, that

a very large number of these do not take a homœopathic periodical at all; this we think is not right. We will make it a little stronger, we think it unjust. An idea exists in the minds of some, that he who edits a journal, if not paid directly by subscribers, is paid indirectly by an increase of practice, the periodical acting as a kind of advertising sheet. There was a time when this was true. It was so when there were scarcely a dozen practitioners of Homœopathy in all America, but now it is not so, that is, so runs our own experience. The editor of a homœopathic journal extends the practice of every practitioner as much as, if not more than, his own. He who faithfully performs the editor's duty must be thoroughly posted up in everything that is going on in the school; he must furnish readable matter; he must be cautious in all he says, for there is a formidable enemy in the field constantly on the watch for an opportunity to take advantage of any unguarded point, of any incomplete sentence, or of any inappropriate word. An editor in the homœopathic school is subject to ridicule and to misrepresentation under such circumstances that he cannot resist the effects of the one, or explain the other. He makes enemies, and sometimes of those who hitherto have been his friends, his bosom friends; especially so, if he puts forth his opinions honestly and plainly. He is called by hard names, and mouths are made at him, and so on. If he be a sensitive person his life is not the most pleasant. Now, it is but just, at the present period in the history of Homœopathy, that those who are willing to do what they can to spread a knowledge of that system of medicine by editing periodicals, should be aided by the subscription of their colleagues, and also by their influence in extending the circulation of homœopathic periodicals as much as possible. At least this should be so to an extent sufficient to meet all pecuniary demands for such publications.

What would be the condition of the homœopathic school in this country if all its journals were suspended? We are of the opinion that the enemies of our school would, with some show of reason, assert that if Homœopathy is not "going down," at most it is not progressing. It is a truth, that the homœopathic periodicals furnish almost the only material for logical arguments—incontrovertible arguments in favor of Homœopathy,

It is not enough to satisfy a reasoning mind, that cases of sickness here and there under his own personal observation recover under homœopathic treatment. That physician may fairly be charged with credulity, if nothing worse, who allows himself to be convinced of the truth of a system of medicine because a few cases of severe illness under his own personal observation, recover by it. There have been too many sudden conversions to Homœopathy from such insufficient evidence, not only among physicians, but also among laymen. But what evidence is sufficient to convince one of the truth of Homœopathy? The answer to this important question is, that after the proper trial it has received from numerous practitioners, if you please in every part of the civilised world, who all testify to the same facts, and to the same results, the evidence is complete, and Homœopathy is proved to be true. Now, where will this evidence be likely to appear? Where will it be posted up? The answer is, in the homœopathic periodicals, and nowhere else.

As we cannot extend our remarks, having gone much further than we intended, we conclude by saying that we have proved that it is the duty and interest of every practitioner of Homœopathy to subscribe for all our periodicals at present published in this country, the cost of which would not exceed ten dollars a year; at least we ask you to remit one dollar for the "American Journal of Homœopathy," and as the antiquity of a thing is sometimes used as an argument in its favor, we believe this journal is the oldest of the kind in this country.

*To the Editor of the Homœopathic Times.*

SIR,—As your periodical has a very extensive circulation amongst non-professional subscribers, the following cases will very probably interest them, and strengthen them in advocating the cause of Homœopathy. The first letter was received by me quite unexpectedly; the writer had resided in Calcutta, where he was attacked with dysentery, and ordered to return to England. He informed me that he was the subject of diarrhœa during the whole of his homeward voyage. You have a *verbatim* copy of the communication, on which I make no comment, it will tell its own "unvarnished tale." I furnish you with the name in confidence, to obviate all suspicion of an attempt to make up a case. I am, Sir, your obedient servant,

P. M. WILMOT.

Southampton, March 25, 1852.

MY DEAR SIR,—If only as a matter of gratitude to you, as well as in the hope that others may be similarly benefited, I feel bound to state to you in writing the unexpected relief, indeed I may say cure, I have derived from your treatment. I am sure when I applied to you with the short detail of my case, which I consider fortunate under the circumstances, having been given in writing, perfect stranger as you were to me, I had little hope of so speedy or so satisfactory a result. The tone of my letter will convince any one of this; so that it is not *faith* that has cured me. Amongst other lessons I hope I shall have learned never again to ridicule or to pooh-pooh a system or a science, because the theory is opposed to what is termed "natural convictions," or, in other words, because I may not be able to understand the action of a remedy, to determine that it can possibly have none, or to determine, as is constantly done, in opposition to admitted facts, that "matter" so minutely subdivided as the homœopathic system prescribes, *ceases to possess any attribute either for good or ill*. Let those who still maintain this in opposition to all facts and experience, determine satisfactorily at what point of subdivision the action ceases. Let me not attribute "motives," but rather refer to the *cures* which the system is constantly furnishing, and particularly to my own case. To use the words of my last medical attendant, "he had gone through the entire Pharmacopœia; if anything else occurred to him he would let me know; thought attention to diet only would likely be of use to me." This is now nearly six months ago, and when I applied to you, I had not for that period taken any drug of any kind; so it is not *abstinence* from medicines that has cured me. I am anxious to clear the ground a little before I detail my symptoms, because the matters I have noticed are generally fallen back upon by opponents, when beaten upon other more essential points. Well, when I applied to you, I was daily increasing in debility, from the effects of a constant purging, the action of the bowels being excited at least ten or twelve times in the twenty-four hours, night and day, without intermission (not quite so frequent in the first instance or throughout), for nearly two years, an interval of a few weeks only excepted, *induced originally* by a tropical residence, seven years ago. During the first week of your treatment I experienced little or no relief. So sceptical did I continue, that every time I mixed the powders it was with the recurrence of this feeling, to which I more than once gave utterance: "I hope this man is not cheating me with sugar and water;" consoling myself with the after-thought, that if one such practitioner could be found, surely so large a body of men as the professors of the system now number could never, knowingly,

give currency to, and continue to practise, such a deception. The only alteration I made in my diet was substituting cocoa for coffee, at breakfast: so that it is not *diet* that has cured me. My avocations have been pursued as usual, and the weather has been unpropitious, constant easterly winds. Now if it is neither "faith," "*medicine*," abstinence from medicine, diet nor change of air or scene, to which I am to attribute so decided an improvement—for I must tell you my complaint ceased entirely from Tuesday last, just a fortnight from the period at which I first took your remedies—would it be too much to require of those with whom "Homœopathy" and "humbug" are terms synonymous, to give some rational explanation of the recovery here detailed? For obvious reasons I do not wish my name published, but you are at perfect liberty to make any use of this statement, authenticating it by referring parties to me when necessary, for I feel too much gratitude not to spare any reasonable trouble in furtherance of the cause, for the benefit of others.

I am, dear Sir, yours very truly.

To P. M. WILMOT, Esq. M. D.

#### OBJECTIONS TO THIS JOURNAL.

"The matter of your Journal is too popular," says one; that is, we suppose, everybody who reads it with attention can understand the meaning of what is written. Another says, "your journal should contain more matter that would be interesting to the profession." This is a puzzle to us, we do not perceive the pertinency of the complaint. A journal that advocates pure Homœopathy cannot, in matter or in manner, resemble those which advocate Allopathy; the latter are supposed to be *scientific*, and we are often amazed that some homœopathsists who ought to know better allow themselves to be led astray by that word, the meaning of which is not always recognised. He who understands a subject thoroughly, and writes about it, if he be truly scientific, will employ the plainest language, and never "darken counsel with words," which is the case in most instances of periodicals devoted exclusively to the profession.

The doctrines of our holy religion are revealed in the simplest, and, of course, in the most beautiful language, so that the meaning may be comprehended by the common mind who reads attentively; and most of the controversies in religion arise from the so-called *scientific* discussions, the gist of which is a battle of words.

If a truth is expressed in the plainest words, it is to our mind the most *scientific* form of

doing it; for the most learned men never forget the example of our SAVIOUR, and use the most simple words, that thereby they may reach as many minds as possible; in all humility, therefore, we say, that we look upon ourself as engaged in a great work, the vast importance of which we desire to feel, and although we deeply deplore the many imperfections of our labor as a journalist, yet we have no fellowship with that kind of *fine writing* which obscures the sense.

We do not see any force in the objections above stated, for if there be any valuable truth in medicine which cannot be expressed in plain words, we do not know it. If there be a truth in medicine which cannot be thus expressed, then it is not comprehended, and of course to the profession and to everybody else it amounts to nothing.

We said above we are engaged in a great work. What is it? It is to make known to the people the pernicious tendency of allopathic practice by an appeal to their experience and judgment; also to convince them that the homœopathic practice is not only safe but actually approximates certainty. In doing this, the tendency is not to make every one his own doctor, but it will tend to make them "avoid that which is evil, and cleave unto that which is good."

A reform in the art of healing never took place until Hahnemann promulgated Homœopathy. Previously to that period the profession was divided into sects and parties, but they all had the same basis for their doctrine and practice; but Hahnemann discovered a new and true basis for the art of healing, and when he put it forth, a real reform in medicine was begun, and it has progressed so rapidly that the whole profession, homœopathsists and allopathists, are amazed. Why is it a real reform? First, because the doctrine is true; second, because an appeal is made to the people; of whom it may be said truly they are never wrong, especially in this country. An individual may embrace error, and cling to it all his days, but not so the people in mass; if they get wrong, they will not remain so; there is a sort of inherent self-correcting power among the people, which gives out that tremendous thing which all fear, and all seek, at the same time—*public opinion*. Now, it is our duty as a journalist to endeavor to secure public opinion in favor of Homœopathy; to do which we address the



public in the plainest possible manner, and with a zeal awakened in us by a full conviction that we advocate a true healing art. And we claim that it is right and expedient that our colleagues should aid us, not only by writing for our columns, but also by circulating our journal among the people.

(For the American Journal of Homœopathy.)

NEW-YORK, March 17th, 1851.

DEAR SIR,—It appears that some of those, professional and nonprofessional, who contribute to the pages of our periodical homœopathic literature, indulge, occasionally, their propensity of giving unprovoked insult; to a particular denomination of Christians. A correspondent in the No. of your Journal for March, wishes to know if he is to be "subjected to a tyranny worthy only of the Pope and his priests?"

I suppose, sir, that Catholics, even the "Pope and his priests," are included equally with all others, in the philanthropic embrace of our beneficent system; and that the conversion of that numerous people to our doctrines is one among the objects of our professional zeal. If this is so, then, I respectfully submit that a homœopathic journal is not the proper place for the above or any such language.

Homœopathy can sufficiently commend, and triumphantly sustain itself, on its own merits and by arguments furnished by the errors and blundering of Allopathy without betaking itself to the meaningless cant of religious bigotry. The employment, therefore, of this cant is wholly unequalled for and not a little imprudent.

By publishing this communication in your next No. you will oblige the writer and do an act which he thinks due to

JUSTICE.

The matter complained of was taken from a London paper, the Homœopathic Times. We do not perceive the necessity for the sensitiveness of "Justice," for the words of which he complains have, whether just or otherwise it is not our province to decide, been often used, as far as our recollection runs, by writers as well as by persons in common conversation, and no disrespect intended to any one. The words were viewed by us as extravagant, but harmless, when we selected the article for the columns of this Journal.

EDITOR.

#### TO CORRESPONDENTS.

J. R. P., of Washington City.—The subject of your friend's letter, as you may have noticed, is anticipated by articles selected from an English Journal.

Dr. T. M.—The "Homœopathist" has not reached this office since last December. We cannot therefore, say anything of what you speak of, as we have not seen it.

J. W. W.—We have so little confidence in published cases, that perhaps we may be over-cautious, and should publish more of them in this Journal. Your suggestions shall be heeded.

R. D.—We thank you for the personal regard you manifest for us; but we assure you that we are not wounded by the article in the "American Magazine." We must decline your kind article. We can, or we think we can, defend ourselves, but at present we see no occasion.

J. S.—After a careful perusal of your article, we see no reason why we should change our opinion already expressed against water, as the sole remedial agent. We may be accused of deficient information of the pure water treatment; but we rely mainly, however, upon the opinion and practice of certain intelligent physicians who use drugs in connection with water, in water-cure establishments. We are inclined to favor water-cure hospitals if under the control of qualified physicians, of course we mean of the Homœopathic school.

#### HOMŒOPATHY.

The Scotch and English allopathic physicians have been outdone by two New York physicians. The former only refused the diploma to candidates who lean towards Homœopathy; but the latter refused to walk in a funeral procession of one of their own patients if a homœopath was permitted to walk in it.

Allopathic physicians in this city, a few honorable exceptions, seem quite out of humor at the progress of Homœopathy. They no longer cry, "Homœopathy is going down," but show by their conduct that a reverse state of things actually exists. If it were not that so many Homœopathists in this city are "wise above what is written," and too often leave the fixed principles of our art, and employ allopathic measures to the injury of the sick and to the discredit of Homœopathy (for the people do not know enough yet to avoid *mongrels* as they would poison); were it not, we say, for these things, Homœopathy would triumph in this city in a very few years.

It is not always prudent to speak of family affairs to "outsiders," but they will somehow or other leak out, and it is reported "that the homœopaths themselves are not exactly brethren." This is not "exactly" so. Some of them, it is true, are "wise above what is written;" and some of them are a little heathenish, "being a law unto themselves;" and through pride and ignorance (the latter always exists in the presence of the former), they practically reject the *law of cure*, and thereby disturb the quiet of the family. But the family has increased so fast, that many of the children, when quite too young, were left to their own unrestrained impulses, and associated with older ones of the allopathic family, and got into some very bad habits, such as an indulgence in selfishness, jealousy, envy, and even in *fibbing*. But we are happy to be able to announce that the pride of that ancient and once highly respectable family of the allopathists has been moved, and measures have been taken to prevent all intercourse in future with its formidable rival—the homœopathic family. The members of the latter now perceive the necessity of keeping at home and minding their own business, and each now knows that his usefulness and his success depend upon his acting in all things in strict accordance with the rules laid down by the father of the family—Hahnemann.

There is a sort of unnatural, unwise, loosened liberality advocated by certain persons in the Homœopathic school, for which, we wish it understood, we have no fellowship; but, on the contrary, we are strongly opposed to it. This liberality, in its unnatural love, pretends to embrace Homœopathy, Water-cure and eclecticism or allopathy.

We do like to agree with our opponents whenever we can, and it turns out that we do agree with them in denouncing those hypocrites who claim to teach as homœopaths, but who employ allopathic measures in the treatment of the sick; let it be understood that we admit that every physician has the right to treat diseases as his judgment and conscience dictate, but he has no right to publicly proclaim his full conviction of the truth of one mode of practice and practically adopt another. Now, as allopathy has no fixed principles, any kind of treatment may be adopted under it, consistently; but not so with Homœopathy. She has fixed principles, which cannot be departed from, without destroying her; and although she makes no pretensions to a power which would enable people to live for ever, nor to work miracles, nor to do any absurd thing in the cure of the sick, yet she does pretend to be more safe and certain, when she has a fair field, than her opponent allopathy; and from her nature, she cannot fraternise with anything but

herself. The people should be cautious whom they employ as Homœopaths. Not every one who says, "I am a Homœopathist," is one.

#### *The Philadelphia Journal of Homœopathy.*

Edited by WILLIAM A. GARDINER, M. D.,  
Professor of Anatomy in the Homœopathic  
Medical College of Philadelphia.

The first number of this periodical has just reached us. It contains 48 pages, and is to be issued monthly, at three dollars a year in advance. We welcome this periodical into the homœopathic school, and from the well-known abilities of the editor, and from those also of some dozen contributors or a kind of sub-editors, we anticipate an able advocate of pure Homœopathy by the Philadelphia Journal.

#### *Michigan Journal of Homœopathy.* Edited by Drs. Ellis, Hewitt and Thayer.

The publication of this Journal has been resumed, and it is ably conducted.

SPRINGFIELD, MASS., April 30th, 1852.

DEAR SIR:—The American Institute of Homœopathy will hold its 9th Annual Meeting, in Baltimore, on Wednesday, May the 19th, at 10 o'clock A. M., at the Masonic Hall, St. Paul's Street.

Candidates for Membership are requested to meet the Committee on Elections, consisting of F. R. McMANUS, M. D., Baltimore; M. DOUG, M. D., Portland; RICHARD GARDNER, M. D., Phila.; D. OSGOOD, M. D., Boston; R. F. BOWERS, M. D., N. Y. City, at 9 o'clock A. M., at the same place.

The following is one of the By-Laws of the Institute:—

"Any person who shall have pursued a regular course of medical studies, according to the requirements of the existing medical institutions of our country, and who shall have obtained a certificate of three members of the Institute as to his good moral character and general standing, addressed to the Committee on Elections, and by them found properly qualified in the theory and practice of Homœopathy, and so reported to the Institute, may be elected a member thereof."

A preliminary and social meeting will be held on Tuesday evening, May 18th, by invitation of our friend Dr. McManus, at his house, No. 27 Sharp St.

The Annual Address will be delivered by S. R. KIRBY, M. D., of New York, on Wednesday evening.

At the last meeting it was "Resolved, that the Institute considers it the duty of every member to make some written communication at every annual meeting, upon some matter pertaining to the general interest of Homœopathy."

G. W. SWAZEY, M. D.,

General Secretary.

P. S. For the convenience of our friends, who may be strangers in the city, it is suggested that among the Hotels in the vicinity of the place of our Convention, are the City Hotel, and the Fountain Inn.

It is to be hoped that there will be a very large attendance of members, as the meeting will be one of great importance. Baltimore is only 40 miles from Washington city;—passengers are conveyed from one city to the other in an hour and a half; and Congress being in Session, will be an additional inducement to members, north, south, east and west to attend this next meeting of the Institute. The time of meeting, too, will be propitious, May generally being one of the most healthy months in the year.